

wicked men did not love Jesus, he still had a little band of faithful ones who loved him. But he did not remain in the grave; he arose; he opened a path through the grave so that you my dear friends, and I could arise and follow him to his home in heaven which he desires us to share with him. Can we comprehend the greatness of his love. Oh it seems to me if we could realize it in all its greatness and depth we could not help but give him our time, talent and life; all to be used to glorify him, if we could realize the wonderful love of Christ. We surely would not have any careless Christians or any dear ones who do not love him in return for all his love to us. Life is too short, our minds are too feeble to learn this love in its fulness in this life. But if we strive to know it and keep his commandments, as he bids us, we have the hope of reaching the home he has prepared for us and there we can forever enjoy, and sing of the wonderful love of Jesus. Oh who would not be an heir to that which his love has provided. Who would not love and serve him.

Oh holy spirit teach,  
Of Jesus crucified,  
That every one who hears  
May love the Lord who died.  
Dear Lord we lift thee up,  
Thy presence now we claim;  
Draw all us unto thee  
To glorify thy name.

Creston O. Sept. 11th, 1894.

#### OUT OF THE HARBOR.

BY MRS. D. B. ZOOK.

In traveling through this world we meet with many disappointments. Often when our hopes are strongest, our anticipations brightest are we made to realize, "All is not gold that glitters." A young man starts out in life brilliant and promising; he chooses his occupation with the expectation of rising financially and socially; he takes a college course, then enters the busy hive of life. Accumulates the desires of his heart. But once he runs after a shadow but fails to catch it.

A mother rocks hopefully the cradle of her infant darling, but not carefully; the object of her hope becomes warped.

"A pebble in the streamlet scant,  
Hath turned the course of many a river."

We expect to meet the train, but

start too late, and the train won't wait, so we are left behind. In planning for eternity we hear people say they will become Christians sometime and get to heaven all right. Here is so much wild oats they want to sow and so they keep scattering and sowing; after awhile they are called on to reap what they have sown. Are they ready? Not yet done sowing and called on to reap the reward of their doings. Would they not with Queen Elizabeth give all for just "one inch of time."

He wore a crown and swayed the world. At her command men and women ceased to exist; at her word the guillotine severed the head from the body. What will the harvest be? Cyrus, the Great, whose life was so wonderfully saved and cared for in infancy, stepped out of the harbor when he went to trespass on a woman's rights that he might wear her crown. It cost his head. He sowed to the wind and reaped the whirlwind. Tomyris proved too much for the blood-thirsty king. He thirsted for blood, she gave him his fill. His harvest is past, his summer is ended. But we are still sowing. What shall we reap? "Whatsoever a man soweth that shall he also reap."

Crete, Neb.

#### OFFENSE.

BY H. P. BRINKWORTH.

"For in many things we offend all."  
James iii, 2.

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body," same verse latter clause.

The great importance of being able to govern the small member of the body—the tongue—is by the Apostle treated here fully and freely. I believe we should read this often; especially so would it be an excellent lesson if a few of our dearest friends should suddenly drop in on us and have nothing particularly to engage attention, how wholesome the apostle's advice would come. He says everything else can be tamed, "but the tongue can no man tame; it is an unruly evil, and full of deadly poison." James iii, 8.

For deadly poison we should at all times shun and so should we those whose tongues are employed about other people's business, something which concerns them not, and causes family ties to be sundered which other-

wise were peaceful and happy. Oh the immense amount of harm, eternity alone can reveal, done by the imprudent use of the tongue.

Should we not stop and consider my brother or my sister whether we, ourselves, are not liable to this extremely offensive habit? Should we not reform in this particular and benefit humanity by singing songs rather than gossip? "Silence is golden"—oh for more of it at the right time.

The apostle further says in verse 13, "Who is a wise man and endued with knowledge among you? Let him shut out of a good conversation his works with meekness of wisdom. Contrast here is remarkable and the other side commendable. But notice here is wisdom and knowledge with this person. I fear no wisdom or knowledge could have possessed those whose tongue "is a fire, a world of iniquity: defiling the whole body and setting on fire the course of nature; and it is set on fire of hell." Verse 6. Surely such causes trouble, and should be bridled; and if not, I doubt very much whether God can recognize such in his service of praise and prayer and glory. Should we not, dear brother and sister, be on our guard, as ten thousand foes arise, "The hosts of sin are pressing hard, to draw us from the skies."

This may be the enemy's way of leading us astray and surely he works assiduously, earnestly, secretly and always to catch, to devour, to destroy if he can those who put not their whole trust in the Lord and bridle not their tongues so that they need not be caught unawares. Read the whole chapter, James iii.

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There is no sin so little, but that if it had the right of way and time enough, it would wreck the universe.

A man may be an eternal failure, although his footsteps glitter with gold and his words sparkle with knowledge. That man is most successful in the divine kingdom who sets in motion the greatest amount of spiritual power for the glory of God, whatever may be the opinions or reward of fallen mortals.—John Reid.

A Christian said: "I love to attend the prayer-meeting, because some one is almost sure to offer prayer who seems to have the same burdens that I have, and so I am helped." This is one of the advantages of Christian fellowship. The best things in Christian experience are shared with others. The social prayer-meeting is one of the helps to personal holiness.